

Vol. 100 6

England's HAPPINESS:

In a DISCOURSE

Occasionally Written on the glorious Solemnity of the

CORONATION.

Of King *WILLIAM* and Queen *MARY*,
the 11th. of *April*. 1689.

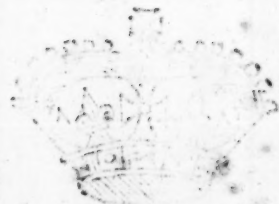
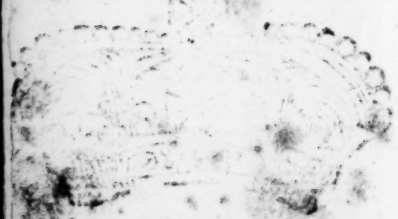
By B. L.

Handwritten signature



Printed for J. Blare on London-Bridge 1689.

HENRY
 KING
 OF
 ENGLAND
 AND
 FRENCH
 BY
 THE
 GRACE
 OF
 GOD



BY APPOINTMENT OF THE KING
 PRINTED BY J. B. [illegible]

England's HAPPINESS;

In a DISCOURSE
Occasionally Written on the glorious
Solemnity of the

CORONATION

Of King *William* and Queen *Mary*,
the 11th. of this instant *April*.

B E I N G

An Incitement to *Loyalty* and *Obedience*,
and a Christian Acknowledgment to
God Almighty for His Mercies and
Favours towards these Kingdoms,
in Blessing us with so gracious a King
and Queen, and the extraordinary
Felicity we are like to possess in our
Great and Miraculous Delivery from
the Danger we might have expected.

By *B. L.* *K*

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Printed for *J. Blare* at the Looking-glass
on *London-Bridge*, 1689.



ENGLAND'S HAPPINESS, &c.

Prov. 29. 2.

*When the Righteous are in Authority
the People rejoice.*

WHat greater Blessing can fall to the share of any Kingdom, or People on Earth, than to be Governed with Uprightness, and Truth; to see her self fenced about with Justice and Judgment; her Laws, that are her security, to run smooth in an interrupted Chancel of Impartiality, where no Corruption can turn them aside to destroy the Innocent, nor free the Guilty? in such a Case, I say, a Nation is happy, and this depends mainly on the supreme Power; for where the Fountain runs with a Chrystal Stream the Waters are pleasing, and desirable; they refresh

the fainting Heart, and spread a Joy through those that partake of them; but when it proves the contrary, no satisfaction is rendered; for according to the Saying of the wise Man, *Prov. 29. 2. When the Righteous are in Authority the People rejoyce: but when the Wicked beareth Rule the People mourn.* And we find that when God more immediately designed to favour his People *Israel*, he gave them his Servant *David* to be their King, and to Reign over them; and with him he gave them Plenty in their Gates, and Victory over their Enemies, brought under the Oppressour, and the Spoiler was no more seen in the streets, the Cries of the oppressed were turned into Songs of Deliverances, and they were made to hear of Joy and Gladness; for how plainly may we behold in Holy Writ the Face of things to be changed, and that People, who but a little before were compelled to bow their Necks to the Yoke of the *Philistines*, a cruel and mercifull Enemies, had their Lands wasted and spoiled, looking every moment to be destroyed, suddenly raised to unexpected Advantages; their Enemies were put to

to flight, they had Peace in their Dwelling, their Vineyards, and Olive-yards flourished, and Corn and Wine encreased, so that they might conclude themselves, by a sudden and unexpected Change, more happy than the Nations round about them, and it must consequently be a greater satisfaction to any People, and create in their Minds a larger sense of Joy, and thankfull Acknowledgment, to be snatched from a Chaos of Disorder and Confusion, threatening every moment Ruin and Desolation, into Calmness, Serenity, and a prospect of lasting Tranquility, than if they had been in no such Danger. Holy *David* gives extraordinary Praise and Acknowledgment on this occasion, Psalm 124. 6, 7, 8. *Blessed be the Lord, who hath not given us a Prey to their Teeth; our Soul is escaped, as a Bird out of the Snare of the Fowler; the Snare is broken, and we are escaped: our help is in the Name of the Lord, who made Heaven and Earth.* And indeed it has been no less in all Ages of the World; for any Man delivered from a sharp and torturing pain, or from an extream peril and danger, concludes that Deliverance an extraordinary

ordinary Happiness ; then it behoves us to raise our Souls to a highth that may fill us with Joy, for a more than ordinary Deliverance, in considering the Royal Instrument is in the Hand of the Authour of all our Happiness, from whom we have our being, and our well-being ; for as it is written, *Prov. 23. 11. He that loveth pureness of Heart, for the Grace of his Lips, the King shall be his Friend.* And what can be more desirable ? for the favour of a Righteous Prince is more excellent than Gold, and his Love above the price of all precious things ; he sits fearless from Danger, and is the brightness and lustre of his Kingdom : And as a more excellent Epethite, the wise Man says, *Prov. 29. 14. The King that faithfully judgeth the Poor his Throne shall be established for ever ;* and, as no small honour, and peculiar favour of Heaven, even the Church of Christ hath a comfortable Promise, *viz. That Kings shall be her nursing Fathers, and Queens her nursing Mothers.*

These things bring us to a further consideration, which may more and more open our Eyes to behold what may make us with a Holy Zeal cry out,

This

This is the Lords doing, and it is marvellous in our Eyes ; for who but a short time since could have foreseen the Miracles he has done by the Prudence, Conduct and Courage of the happy Instrument in his hand, which in the performance required Vertues, hardly to be credited, till seen. Great indeed, have been the Actions and Fame of Men in most Ages, for being renowned in War, celebrated in Learning, or excellent in curious Arts, which has caused their Names to be Registred in the Golden Robes of Fame ; but in this the difference is vastly transcendent, and nothing but wonder and astonishment can fill our minds, whilst we contemplate it, and are carried away with thoughts of our happiness, when the Righteous are in authority, the people rejoice.

But to come nearer, there ought to be in this Case a great and more than ordinary sense of the highest Gratitude incumbent on us ; and first let us lift our Eyes to Heaven, and give hearty Praise and Acknowledgment, adoring his Goodness and Mercy, confessing with Holy David, Psal. 126. v. 3. *The Lord hath done great things for us, whereof we are glad ;*

glad; & especially according to the Advice of the Authour to the *Hebrews*, Heb. 13. 1. *Let Brotherly Love continue.* Let us own our selves unworthy of so great a Blessing, and humble our selves before him that exalteth the lowly, and abaseth the Proud: Let us commit our ways to the Lord, and put our Trust in the Shield and Rock of our Salvation, and ever bless his Holy Name, that we live to see this happy day, in which we beheld the Work of our Deliverance so fully wrought, and as our Hearts ought ever to be full charged with Joy, for the Peace and welfare of *Zion*, so let us study to preserve & maintain it to the utmost of our power, by uniting in Peace, and Unity, that by our Breaches or Divisions, we may give the Enemy no advantage over us, that by the old *Machiavilian* Policy we may not divide, thereby to suffer breaking in or going out; and that there may be no murmuring or complaining in our Streets. We, no doubt, are one of the best Governments, founded upon wholesome and substantial Laws; the Purity of the Gospel shines bright as the Morning-Star amongst us, Plenty flows in our Land

Land, and the Oppressours are removed from our Gates; let us then conclude our selves a People in a happy Condition; yea, rather let us conclude our selves so, because our God is the Lord, who, with a mighty and outstretched Arm, has raised up Salvation to us, and heard us out of his Holy Hill in the time of trouble, and has bound himself by a holy promise, if we provoke him not by our sins, he will never leave nor forsake us. O! that Men would therefore Praise the Lord.

But secondly, *O let us Kiss the Son, least after all these Mercies, he be angry, and his anger burn against us, for making no better use of so great a Mercy. A Wise Man is as stedfast as the Foundation of the Earth*, says the Philosopher, and in Holy Scripture finds, he builds a House upon a Rock, and that Rock is Jesus Christ, the Son of God, and therefore his House is never shaken down, though the Storms or Tempests be never so rough and raging, *He that trusteth in the Lord, shall stand as Mount Sion.* This made Holy David bold, when he said, Psal. 23. *Though I should walk through the Valley of the Shadow of Death;*

Death, I will fear no Evil; for thou art with me, thy Rod and thy Staff, they shall comfort me and again, Psal. 27. The Lord is my Light and my Salvation, whom shall I fear?

When *Ezekiab* heard the proud Message of a Scribe sent to him and his People, by *Rabshaketh* the King, stood not much to consult the Arm of Flesh, but went unto the House of the Lord, and prayed unto the Lord to save him and his people out of the hands of their Enemies, that all the Kingdoms of the Earth might know he is alone God, and accordingly the Assyrian Host fell before them, without any loss to the Israelites. This Miraculous Deliverence may in some measure be applied to our Case; God sent his Angel to put fear into the Hearts of those who, a little before, thought of nothing but our Ruine, blasting and withering all their Courage, and enfeebling them, that they were not able to carry on their Devices to any kind of perfection, that had cost them extraordinary Treasure, Labour and Industry. This we must own to be the Lord's doing; for it is most plainly demonstrated, as it was revealed to the
great

art great Babilonian Monarch, that the most
 shall High God rules in the Kingdoms of
 The Men, and gives them to whom he
 horn pleases ; 'Tis he that rules the Hearts
 of Kings and Princes, disposing of them
 Mes- as it seemeth best to his Godly Wis-
 Peo- dom ; all Crowns and Scepters are be-
 not fore him, and in his Hands are the Bal-
 but lances of the Earth ; his looks dry
 and up the Deep, and the Winds are in
 and the hollow of his hand ; Power and
 their Might are ever before him, to do what
 the seems best to his infinite Wisdom ; for
 and whatever he wills, that he has Power to
 ore perform. These things considered, What
 tes. Persons ought we to be in all Holiness
 in and Conversation, that he may continue
 ase; his Love and Favour towards us, that
 the he continue his Protection and Favour
 re, towards us ? for although his Mer-
 cy is, and has been very great, yet
 ne, if we trifle with such transcendent
 ge, Goodness, What can we expect, but
 ere that he should change his Smiles into
 to Frowns, as hath happened to many, who
 oft have turned his Grace into wantonness ?
 our O let us not, like Gesserus, wax Fat, and
 be kick against our Maker ; but rather seri-
 ly consider what he has done for this
 he Land

Land and People, with all the thoughts of Humility and Gratitude, that we enjoy the Royal Blessings, on whose Heads the Crowns flourish in Righteousness, and may their Thrones be established, that every one sits under his Vine in peace, not constrained or compelled to violate his Conscience, or to undergoe hard-ships upon the Score of Conscience or Religion : And the better to mind us of it, let us look back a little into the times of Persecution, wherein the Saints of God suffered all manner of ignominy, and torment, being hated of all Men for the Name of Christ, despised as the Filth of the World and Dung of the Earth ; yet they continued faithfull and constant, arming their Hearts with the comforts of God's Promises in his Gospel, and were so far from repining, that they suffered joyfully, and many run violently to flames and torments, not accepting Deliverance, singing Triumphs, even in the Arms of Death ; and when they were called before Kings and Princes, and others of Authority, and commanded to forsake the Truth of the everlasting Gospel, they notwithstanding continued faith-

faithfull unto Death, to gain a Crown of Life and glorious Immortality.

These Tryalls, I say, are not before us, we live at Peace under a Pious and Vertuous King and Queen, who make Religion the brightest Jewels in their Crowns, and the highest concernment of Regal Glory : We live under such Laws as guard and secure our Religion, Lives, Liberties and Properties to us. This might raise us to the Rapture of the Kingly Prophet, when he says, *Thou Lord, shalt have both Man and Beast, how excellent are thy Mercies, O God! and the Children of men shall put their trust under the shadow of thy Wings; they shall be satisfied with the plenteousness of thy House, and thou shalt give them to drink at thy pleasure, as out of a River; for with thee is the Well of Life, and in thee we shall see Light,* Psal. 36. 7, 8, 9. and certainly no Eye can perceive, nor Heart conceive, the high and sudden pleasures which God has in store, for those that with thankfull Hearts and Minds obey, and serve him; be earnest then, in running the Race that is set before you, contend for the Prize of an inestimable value, that may Crown you with Immortality

tality, and Eternal Life; and be carefull
 to consider what the Apostle says, Gal.
 6. *Look what a man soweth, that shall he
 reap; he who soweth in the Flesh, shall of
 the Flesh reap Corruption; but he that soweth
 in the Spirit, shall of the Spirit reap ever-
 lasting Life; for God, says Holy David,
 Rewardeth every man according to his
 work, Psal. 16. 12. Let us take heed to
 our selves theretofore, that we mistake not
 our way, and wander upon the dark moun-
 tains; for as the wise Man says, Eccl. 21.
 10. The way of sinners is paved with stones;
 but at the end thereof is Hell and Dark-
 ness, and Pains; but let us with fear and
 reverence approach the Throne of that Re-
 mendious Majesty, who makes Darkness his
 secret place, and Clouds and thick Mists
 are round about him, yet dwells, in unap-
 proachable Brightness, in whose presence is
 fullness of joy, and at whose right hand,
 are pleasures for evermore. Great, we
 must confess, it is to dwell in glittering
 Courts and gilded Palace, to enjoy
 the Smiles and Favours of a Prince, to
 have Attendance, and Trains of Pomp
 and Grandeur, followed with State, and
 even the Ensigns of Majesty cringed to,
 served with a kind of an Adoration; this
 must*

must raise the mind to a very high pitch, though supported with an extraordinary vertue; but when we consider this world, and the Fashion of it passes away, of what little moment and duration all earthly things consist, then we must confess them of two small a value to fix our hearts upon, and own that here we have no tarrying City, but look for one above, the bright celestial City, the new *Jerusalem*, there our imperfect joys will be made full and complete, when we shall be found worthy to attend on the Throne of the King of Kings, with Songs of Praise and Thanksgiving, and our Fellow-Courtiers shall Seraphim, Cherubim, Arch-Angels, Patriarchs, Apostles, Saints and Martyrs, and all the Souls of just men made perfect. These are things worthy of our highest contemplation, and the Stairs that lead to this Mansion, built without hands, are Faith, Hope, Charity, Justice, Uprightness, and many other Graces and Vertues, that ought to shine in the Soul of a good Christian, as the Stars in the Firmament guiding him through the Wilderness of this

B World,

World, that he wander not into the Paths of error, which at the entrance appear in prospect exceeding fair, and many times be desired, but are full of stumbling Blocks, and paved with Ruine, to overthrow and bring to destruction, such as go astray, and of this the Wise man gives us an Item, Prov. 28. 18. *Whoſo walketh uprightly ſhall be ſaved, but he that is perverse in his ways, ſhall fall at once,* and this brings me to the third conſideration and exhortation, to follow the way of vertue and uprightneſs.

Since the Wiſdom of the Father has declared, that by him Kings Reign, and Princes decree Juſtice and Judgment, we ought to look upon them as extraordinary perſons, with a diſtance, of reſpect and obedience, becoming the higheſt Character upon Earth; and more immediately charged by the Almighty with the care of the Kingdom, Nation, or People, committed to their Truſt and Care; and here we are commanded to render to *Cæſar* the Things that are *Cæſars*, Rom. 13 8. *And let every Soul be ſubject to the higher powers, for there is no power but of God; the powers*

ers that are, are ordained of God. Tit. 3. 1. *Whoſoever therefore reſiſteth the power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves Damnation* 1 Pet. 2. 13. *Put them in mind to be ſubject to the principalities and powers, and to obey Magiſtrates, and again, ſubmit your ſelves to every Ordinance of Man, for the Lord's ſake, whether it be to the King as Supreme, or unto Governours, as unto them that are ſent by him for the puniſhment of Evil Doers, and the praiſe of them that do well.*

Theſe are the Commands of Heaven, carrying with them an undisputable Authority, which demands our Obedience in ſo ſtrict a ſenſe, that they leave us no place of turning to the right, or the left, and therefore our Circumſpection muſt be great; but a good Prince even commands the Hearts of his Subjects, and there flows a univerſal concurrence in Duty and Affection, from ſecret Springs of the mind; *for when the Righteous are in Authority the People rejoice.* A good Man, a value and eſteem inſeparable from vertuous Actions, which gives Life to thoſe that are Influenced by him, and obliges them to Joy and Glad-

Gladness, even amidst their melancholly Thoughts: But on the contrary, as 'tis in the latter part of the Verse, *when the Wicked beareth rule the People mourn.* This is not difficult to be proved, but rather evident, if we look upon our present Condition for the former, and on our Neighbour Kingdom for Instances of the latter.

I might lay down many particulars more than are already mentioned, to exhort and persuade all to true Loyalty and Obedience, but think it, in our Case, altogether needless in a generous Nation, whose Souls scorn any thing beneath themselves, and hold it the blackest of all Crimes to be branded with Ingratitude, unless by the way I should take notice of the Sons of *Rome*, who are bigotted into Opinions, for which they cannot give us the least Reason, unless they shuffle it upon a blind Obedience to their pretended spiritual head, who sits upon his seven Hills, and sends his Foxes with Fire-brands at their Tails to inflame the World; but we find his Measures have been taken amiss, the Snare is broken,
and

and we are escaped ; and what shall we now say, but that our Hearts are filled with Joy and Gratitude to our Deliverer ? who, when they thrust sore at us, and we had almost fallen, upheld us, even when with holy *David*, we might truly have said, *If the Lord had not helped me it had failed, but my Soul should have been put to Silence*, Psalm 94. 17. when on the contrary, though in a lower degree, we may sing with *Solomon*, Cant. 2. 10. *Arise my Love, my fair One, and come thy way ; for behold Winter is past, the shower is over, the flowers have appeared in our Land.*

And now to God the Father, Son, and Holy Ghost, be all Power, Glory, Honour, and Dominion, World without end. *Amen.*

A Prayer

A Prayer for the King and
Queen , and preservation
of the Protestant Reli-
gion.

O Lord God, Holy, and
Righteous, in whose
Hands are the Hearts of Kings
and Princes, we, with all hu-
mility, and low prostration, im-
plore thy Benediction upon Their
most gracious Majesties King
William and Queen Mary ,
protect them with thy Almighty
Power, and give them Wisdom
from above ; endue them with all
Princely Graces, give them the
Blessings of the right and left
hand, and inspire them with
Zeal

Zeal and Courage, ever to protect thy sacred Truth; make the King a nursing Father, and the Queen a Nursing Mother to thy Church, and let their days be as the days of Heaven. Grant O most Mercifull Lord God, that the Vine which thou hast planted with thy own right hand, may prosper and flourish, till its Branches overspread the Earth; prosper our Counsellours in great Affairs, and inspire our Senators to carry on with a fervent Zeal, whatever may tend to thy Glory, and to the good and welfare of the Kingdom, for the sake of our ever blessed Lord and Saviour Jesus Christ, Amen.

FINIS.



